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WEEKLY REVIEW.

—The event of the week has been the assassination of Chief Justice Norman at Calcutta, in broad day, as he was descending from his carriage to enter the Court. The assassin, said to be a Punjaubi Mahomedan, was arrested after violent resistance. One naturally, whether justly or not remains to be seen, connects this with the recent outrages in Lahore and other indications of bad feeling on the part of a portion of the Mussulman population. What is remarkable is the fact that the Moolvie Liakat Ali, one of the arch-villains of the mutiny, has been for years living in Bombay, 'privately inculcating sedition and preaching a new *Jehad* wherever he could find men willing to listen,' without having been denounced by any of those who heard him. Two persons at length reported him to the Governor, but these persons remain *incognito* and it would perhaps not be a safe thing for them to be known. And there does not appear the least reason to doubt that such *crescentaders* are scattered over the country and are listened to by thousands. The remark is made that Mahomedans have not been fairly treated, in the distribution of offices. It is notorious however that the Mahomedans have been very reluctant, as a body, to avail themselves of the advantages of English education; they owe it to themselves if Hindoos and Parsees have outstripped them in the race for offices.

—The *Witness* (Lucknow) having denounced liquor-shops, another journal complained that no practical way of putting an end to the evil was suggested. But the *Witness* says:

"We did suggest a very practical plan, *viz.*, to 'abolish them summarily,' at whatever cost. This can be done now, but every year it is becoming more difficult. Drunkenness of a very debasing type is spreading rapidly among the natives, and bids fair in some localities to more than counteract whatever good influence education is exerting. Our plan is to send the police to these plague-shops with orders to destroy the liquor found on the premises, and arrest and bring before the Magistrate the plague-vendors who own them. Let the Magistrate be empowered to punish the offence by fine or imprisonment, or both, and very soon drunkenness will be reduced at least 75 per cent., and a Christian Government will be relieved of the frightful responsibility of deliberately fostering a vice which everywhere makes havoc of both life and morals. Does our contemporary understand us now?"

We agree with our contemporary that this is a very practical plan. If a scorpion is near you put your heel on it and crush it. But there is not the slightest hope that Governments such as now exist will extinguish the evil in this way. Meanwhile, could not Government be brought to adopt a permissive bill, allowing the inhabitants of a district to exclude such shops if they will? And could not the conditions of license in a place like Bombay be made more and more stringent from year to year, so as to diminish the number of shops? The answer generally at hand is that illicit distillation will be stimulated. This is a matter for the Police to look after. The appetite for drink, while yet incipient, is easily overcome when the temptation is not present; and there can be no question that the consumption of liquor will be materially diminished by the closing of grog shops.

—Two Maharajas, both reputed incarnations of Krishna, were before the High Court last week as Plaintiff and Defendant, an ordinary Englishman, the Hon. Mr. Justice Bayley, being the judge. A certain Maharaja died in 1847 in Ahmedabad leaving a widow and two very precious idols, one of them 3 inches high. The widow adopted an heir who became an incarnation of Krishna; but a second cousin of the deceased considered that his title to these idols was better than that of the heir. Mr. Justice Bayley however decided in favour of the adopted son of the widow, although the plaintiff had Mr. Anstey and Mr. Green to assist him. The idols are images of Krishna, covered with precious stones of the value of several lakhs, and owning besides lands, fields, houses and other properties, with an annual income estimated as high as one and a half lakhs, £15,000. We wonder how much the god had to pay his lawyers, to escape going into captivity.

—It now appears that the report of Bishop Strossmayer's speach in the Œcumenical Council was not a translation from the Latin, and that the Florentine publication did not emanate from him. It was prepared from the published reports of the day, and the Italian who gave it to the world seems to have made it what he supposed it may have been, or ought to have been! Much of it was no doubt substantially what the Bishop had said, but some of the truths reported were probably not then before his mind or in his mouth. A Munich correspondent writes that Strossmayer and a considerable number of the bishops of the minority hold out as strongly as ever against the Vatican decree. A letter from Bishop Strossmayer declares that the 'Letters of Quirinus' which Archbishop Manning wholly discredits, are the truest compendium which he has seen of the proceedings of the Vatican Council.

—In our notice of the reduced rate of postage we made a mistake in speaking of the annual postage on the *Guardian*, viâ Brindisi, book-post, which is Rs. 4-5-4, not Rs. 3-4-0.

The *Sunday at Home* for September publishes a letter written by Sir Henry Durand, in Calcutta, March 1858, to his daughter, Mrs. Rivett Carnac. He mentions having heard Bishop Dealtry, of Madras, preach a good sermon that day, but refers to a still more interesting 'lay sermon' heard the previous evening, being simply an account of the last hours of Sir Henry Lawrence, from the lips of Dr. Fayrer, Residency Surgeon at Lucknow. Our readers will be interested in the following extract from the letter. It beautifully illustrates the influence of the Gospel, when two of our foremost and noblest men, so humbly confess their entire and sole trust in Christ.

"Beleaguering him were from twenty to twenty-five thousand men, if not more. Lawrence made such arrangements as he could, and stoutly kept hold of the Residency and some adjacent buildings. Your illustrated paper will give you drawings and accounts of all, I daresay; so I need not say more than that, in spite of heavy and continual fire, every post was bravely held, and the enemy failed to take them, though he killed and wounded many of the weak garrison. Lawrence lived during the opening of the beleaguer at the Residency. One day an 8-inch shell burst in the verandah close to his room door, and filled the room with smoke, but did him no damage. Another day, however, an 8-inch shell burst in his room, and a large fragment broke the hip and thigh-bone high up. Dr. Fayrer had him carried to a corner of the verandah in his own house, which was less exposed to shot and shell than the Residency; and there Lawrence lived two days before the wound proved fatal. He made good use of the time thus given him; for he sent for those to whom he entrusted the charge of affairs and the command of the troops, and gave them full instructions as to what he wished done, the points they should pay attention to, and the measures they were to adopt for urging the relief of the garrison. All this was duty; and Lawrence, though so terribly wounded, did not fail to fulfil his duty to the Government he served, and the garrison he commanded. He did more than this, which many in his place would have thought quite enough for a mortally wounded man to accomplish. Lawrence sent, and called to his bedside the officers in whom he felt interested, whom he had known in private life, and towards whom his friendly and kind feelings were engaged. He seemed to think that his last moments could not be better spent than in giving parting advice and warning to each whom he sent for. Earnestly he entreated them to consider the vanity of earthly things, and the importance of living unto Christ whilst time and life were granted them. He exhorted them not to set their hearts on the transitory pleasures or honours or riches of this world. He pointed to himself as a man held to be most prosperous, in high position, and as having what many coveted; now, what was it all but vanity? Struck down suddenly, and about to leave earthly things, he made his own death-bed his text, and exhorted his friends, young and old, to look to Him who at that moment was his own stay and hope. Shot and grape were sweeping through the other, the exposed, end of Dr. Fayrer's verandah; and those who listened to Lawrence's farewell advice and warnings had accompaniments to the words of their mortally-wounded leader which must have increased the effect of his discourse. Lawrence begged that no inscription should be put upon his tomb. He spoke most humbly of himself as having failed to do what he ought, though he had tried; spoke of himself as unworthy, and died, I hope and trust, a humble, good Christian, none the worse for being a soldier of the centurion's stamp, who did not deem himself worthy that our Lord should come under his roof.

"Will Lawrence's sermon to his friends, preached from his death-couch, and when pain had its rough and merciless grip upon him, prove efficacious? Will it awake any not before awakened to the truth? Will God prosper the soldier's sermon? God alone knows, for He alone sends His

Spirit to blow where He listeth, where it pleaseth Him. But if a friend or two reckoned their wakening to the truth from that last scene of Lawrence's, he in eternity will value those last moments of life in a shattered frame more than years of comparative ease and pleasure. He did much good from his catholic charity of heart and liberality, which knew no stint. He fought and died nobly, and, please God, from all accounts, died Christianly. George Herbert, in his 'Church and Porch,' says—

'If soldier,
Chase brave employments with a naked sword
Throughout the world. Fool not; for all may have,
If they dare try, a glorious life, or grave.'

"Lawrence had both a glorious life and grave; and his episode, if fully and well told, will ever be one of the jewels of the Lucknow Defence. I hope they will obey his wish, and put no inscription upon his tomb."

Rao Saheb Gunputrao M. Pitalé has been very successful in rendering the Queen's book into Marathi. His version is quite free from the stiffness of an ordinary translation. We are sure that many of his fellow-countrymen and countrywomen will be very thankful to him for the opportunity of becoming so intimately acquainted with Queen Victoria. We think our readers will be interested in the following notice of it from the *Dnyanodaya*:

"It is got up in excellent style, having been printed in the well-known printing establishment of the Bombay Education Society, and nicely bound in a cloth cover ornamented with a design in gold emblematical of the enlightenment of India by England. On one side is a Hindu Pagoda, and on the other a Mahomedan mosque surrounded by hills, and mango and palm trees. At the foot is a harbour with a ship anchored upon its tranquil waters; and over all is the crown of Her Majesty, surrounded by a halo of glory. We are told that this design is entirely the work of native art. The book is a handsome volume of some 200 or 250 pages octavo, and is sold at Rupees six.

"We call this book a remarkable work, inasmuch as it has been written by Her Majesty, and consists of a journal of her life and journeys in the highlands of Scotland. The male members of the royal families in India never make any literary attempts; even in Europe very few of the crowned heads make efforts of a similar nature. Is it not then a remarkable fact that our Lady Sovereign is the author of this work? Moreover, we can see from this work how virtuous, how pious, how unostentatious, how kind-hearted, how affectionate to her own family, and how fondly attached to her late universally lamented Royal Consort has been Her Majesty, whom God in His gracious providence ordained to rule over us and over hundreds of millions of our fellow-subjects. All Her Majesty's loyal subjects have a great desire to know these things, and we congratulate them on their having now the means of gratifying this desire. We are heartily thankful to Her Majesty for writing and publishing this work, and for kindly granting permission to translate it into our Marathi language; and Ráo Sáheb Ganpatráo Moroba has conferred a great boon on his countrymen by accomplishing this laborious and expensive task."

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THE CHURCH ABOVE.

When we look in the Bible for any express teaching on the subject of the present state of departed believers, we are at first surprised at the paucity of the information given. We are told that to be absent from the body is to present with the Lord. We know that the Lord Jesus ever liveth; he ascended up on high in his resurrection body; he is then with respect to his human and glorified nature *in some place*, and dying believers are with him. Immediately a difficulty suggests itself; he took his body with him; they leave theirs behind; do they dwell spiritually where he dwells corporeally? The dying Stephen, beholding the Son of Man at the right hand of God, exclaimed, Lord Jesus, receive my spirit. To the dying thief, Jesus said, This day thou shalt be with me in paradise. Paul says, Living or dying we are the Lord's. Again, To depart and be with Christ is far better. To depart then is for the believer to be with Christ; to be with him consciously; for apart from consciousness what spiritual life is there?

How a disembodied spirit can have a local habitation, we cannot understand, and perhaps we are not called to. But we see at once that the Bible has left this whole subject of the present heaven of the redeemed, enveloped in a certain obscurity. We have a great deal about the New Jerusalem, seen at the end of time coming down from God out of heaven, but that has relation to this earth, at least to the new earth. Its gates are to the East, West, North and South, that the kings of the earth may bring their glory into it, and the leaves of the tree of life are for the healing of the nations. When great Babylon, with her false pretensions to be the city of God, has been exposed, judged and overthrown, then the beloved city, the true city of God, the bride of the Lamb, is revealed in her own celestial glory. All this seems to point to the manifestation of the sons of God that is to be hereafter, the glorification of the church; and the 21st and 22nd chapters of Revelation are the New Testament version of Isaiah lx. In Isaiah Zion arises to shine and the glory of the Lord is seen upon her; in Revelation the new Jerusalem comes down from God; any way the glory, the testimony, the transfiguration are from above.

But the vision of Rev. vii., does not this relate to present things? Hardly; the six seals stretch over the whole of the Christian era to the day of the wrath of the Lamb; and what we see in vii. 9—17 is the representation of what is to succeed that final struggle.

In the 14th chapter of Revelation, we hear a voice from heaven saying, "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." But why the words 'From henceforth'? This seems like a response to the cry of the souls under the altar in ch. vi., crying for judgment on the false church, the persecutress of the saints; and the indication is that at the point of time spoken of in the context, when Babylon is fallen, is fallen, there shall be that emancipation from the oppressions of this world, that blissful restitution of all things for which creation groans and sighs. Or perhaps a still more satisfactory explanation is suggested by the last words of the Spirit, 'their works shall follow them.' The churches founded by the apostles and early Christians, endured for a season, then gradually became corrupt, and, as witnesses for the truth, ceased to be; the true church fled into the wilderness and was found again in far off lands; but all the churches on the shores of the Mediterranean, became tainted with the great apostasy. But in the apocalypse we are told of a modern revival of the power of testimony and of the diffusion of the Gospel in the world. Well, they who now take part in this, planting churches in the name of the Lord Jesus in all lands, are sustained by the assurance that it will not be long before the final triumph of the Saviour and his glorious manifestation; these infant churches shall endure; the works of these evangelists shall not be destroyed by the god of this world; their converts shall follow them. They die in the blessed conviction that the time is near when the Saviour shall fully see of the travail of his soul and be satisfied. We know, however, from the remainder of Scripture, that they who die in the Lord are blessed. They go to be partners in Christ's blessedness. I am the resurrection and the life, says Jesus; he that believeth on me hath the life.

Speaking generally, all that is in the Bible is for man. In speaking of creation, it has in view that creation which specially relates to man. In speaking of God, it speaks of him specially in this relation. It treats indeed of his omniscience, omnipotence and omnipresence, but specially as these are fitted to influence man. It speaks of angels; but these are sent forth to minister to them who shall be heirs of salvation. And when it speaks of heaven, it is of a heaven that stands in special relation to this world of ours. The redeemed out of all nations, tribes and tongues, standing before a throne in the midst of which is a Lamb as it had been slain, praise the Redeemer and the hosts of heaven join them in the chant. The Bible nowhere undertakes to tell us of the glories of the unseen world, or of the material world either, for that matter, except as these enter into relation with us. From the first page to the last the Bible is a book eminently practical. Nicodemus would have liked to hear Jesus discourse of the marvellous things in heaven; Mahomed entertains his followers with matter of this sort sadly betraying an earthly imagination and an unsanctified spirit; but Jesus kept to the point: Ye must be born again to see the kingdom of heaven. The kingdom of God is within you. This principle has had to do with all the glimpses given us of the unseen world; only such doors have been opened in heaven as command a region which stands intimately related to us. Some may please themselves by the thought of a central heaven in Orion or in Hercules, beyond the stars of the least magnitude; but if the fancy would fix on a place standing in some more proximate and exclusive reference to our globe, it would seem to be more in accordance with the principle to which reference has just been made.

And then of course, in talking to us about a condition of which we have had no experience, there must be translation. Heavenly things must be translated into earthly language. There must be adaptation to our necessary ignorance.

What we know then, positively, is that they who have "life" shall continue to have it; death is not death to them; they go immediately to Paradise; to a place prepared for them by Jesus, in the mean time, until this earth shall have been redeemed from the bondage of corruption and made meet for the inheritance of the saints in light; but their blessedness is found in their intimate relation to Jesus and in the companionship of those like-related. Have they a body? Yes if one is needed. When angels came to this world, they had a body suited to this world, they conversed, walked, ate and drank with the patriarchs; it would appear that as heat and light are developed in the sun's rays after they enter our atmosphere, it is a very small thing for our God, in sending his messengers to this or any other globe, to give them on

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the instant just that material envelope which they require. This has not been thought a matter of sufficient importance to make it the subject of revelation; we would gladly picture to ourselves our departed friends more vividly than we are suffered to do; would gladly have *a form* before our mental vision; would like to think of their movements, their engagements; but the unsearchable wisdom of God has not gratified us herein; the boon would have been abused; our native bias to idolatry would have made such revelations a serious hindrance instead of a help in our progress towards conformity to Christ. We walk by faith, not by sight.

CHRISTIANITY AND OTHER RELIGIONS.

Let us give a little attention to the Christian doctrine of the Atonement, that 'characteristic absurdity of Christianity' in happy contrast with which Hinduism and the other religions of the world appear so fair in the eyes of the *Hindu Reformer*. What is that doctrine? what does it mean? what does it teach?

The great issue between God and man regards the nature of sin. We mean by sin the state of non-conformity with God's will. The world is full of misery and disorder, because God's will is not done on earth as it is in heaven. Few will deny this, or blasphemously charge on God the impulses by which men are ordinarily controlled. Men generally acknowledge that sin is with them, more or less. Sin is the violation of God's will, the setting aside of God's authority, the substitution of man's wisdom (folly) for God's wisdom, and it involves estrangement from God. It follows that sin is to be estimated by the excellence of God; as are the divine perfections from which man casts himself loose, is the turpitude of a departure from God. The conscience of man does not allow him to deny the sin; but self-love leads him to make light of his sin. It is impossible, however, that God should make light of sin, for this would be to make light of his own perfections and of his own authority; it would be the degradation of Himself; and the degradation of Himself would be the surrender of the entire universe to misery. God is the one only and all-sufficient fountain of light and happiness; and for Him to disparage Himself would be to cut off the universe from this fountain. He must deal with sin in a way to show its exceeding heinousness, its deadly character. But man has an exalted opinion of himself; his heart is constantly engaged in praising him, in extenuating his faults, rather than in condemning him. He apologizes for sin, and fancies that the most insignificant acts of apparent penitence are sufficient to make God overlook his sin; a few rites and ceremonies that cost him little, a few good works that bear the proportion of 100 pence to 10,000 talents compared with all that the law of God places him under obligation to perform, some despicable penance, or simply the confession of his sin, shall condone for his transgressions and set him right with God. What is all this but adding insult to rebellion? as though a man in arms against his rightful sovereign, after carrying fire and sword through certain provinces, should send a few pice to the king to buy cakes for his children. Man is a sinner, and his heart is impure, even when performing his works of penance, and he merely shows how fearfully degraded his conceptions of the holiness and majesty of God are, when he imagines that the Supreme Being will accept of these paltry works as a satisfaction for his iniquity.

In the very nature of things the sinner must be incompetent to form a proper estimate of his own moral state. We do not go to the forger to learn how much sin there is in forgery, nor to the Thug to learn how much sin there is in Thuggism; and it would be a strange thing if man, having departed from the living God, should be able to estimate the sin of such departure. There is nothing against which man fights with so much determination as against the attempt to degrade him in his own estimation, to take from him his supposed righteousness; this is because self is in the ascendent within him; the same self that leads him to follow his own inclinations and cast God's will to the winds, afterwards busies itself in the extenuation of his conduct. But his exaltation is God's degradation. Praising himself the rebel condemns his king.

Now the Christian atonement declares that man is destroyed by sin, beyond the power of self-rectification; that he can do nothing in his sinful nature that shall have any merit in God's sight; that God and his law are infinitely holy and good, and the happiness of all beings is made dependent thereon. It declares that if man is to be saved it must be in a way that shall manifest all the perfections of God; not merely his power, not merely his pitifulness, but his hatred of sin, his claims as the ruler of the universe, his wisdom, justice and truth; in a way to show the perfections of God and the odiousness of sin. But nothing that sinful man can do or suffer, can possibly show this; he is, as it is, amenable to all suffering and responsible for all obedience. If man is to be saved, then God himself must save him. How? by a simple declaration of amity? By saying, Let bygones be bygones, come and I will forget the past? by the imposition of certain penances, confession, or any other moral tax? We have seen that all such things work directly against the great end in view; they exalt man and degrade God. But in the Atonement we see God himself coming forth; as a man he appears among men, giving them to see a life fully controlled by that law which they have rebelled against, a life of surpassing beauty, thus condemning them by the mighty contrast; meeting in his own person the contradiction of sinners; and surrendering his unblemished humanity, whose dignity was rendered infinite by the indwelling Godhead, to the curse of the cross. Christ died for us, the just for the unjust, bearing our sins, the punishment due to our sins, in his own body on the cross; a propitiation for our sins and not for ours only but for those of the whole world; that whoseever believeth on him may not perish but have everlasting life. His resurrection was a declaration to the universe that God the Father had accepted this sacrifice, and was prepared to extend forgiveness, and all blessings pertaining to everlasting life, to those who would abandon all idea of their own ability to commend themselves to God, and receive the amnesty purchased at the cross. Christ is called the Lamb slain from the foundation of the world. Immediately after the fall of man, sacrifices were instituted, and for 4000 years became more and more conspicuous in the economy of redemption; and during these forty centuries prophecy occupied itself with anticipations of him who should come into the world.

The sinner coming to the cross of Christ, recognizing the infinite dignity and condescending love of him who hangs there, gets such a discovery of the heinousness of sin as could not have been given him by being taken to the pit of hell; his heart breaks down before the love of God which is here exalted in the very measure that his holiness is; he dies to himself, to all confidence in his own goodness; and the pardon that is borne in to him is the seed of a new life. He becomes united to God in Christ, in love, and this love becomes the spring of a new life; his earnest and ruling desire is to do the will of his Father in heaven.

WHAT IS TRUTH?

And there was a strife, which of them should be accounted the greatest. (Luke xxii. 24.) This strife comes up for the third time. What a trial for Jesus, who had come to this upper chamber, to enjoy a season of heavenly communion with his disciples on the eve of his execution. This was the progress he had made in 3½ years, thus far had his word penetrated to their hearts! Mention the kingdom of God and incontinently their imaginations are fired by the thought of distinguished posts in the palace of the great King. These men were to be the instruments of salvation, the missionaries of the meek and lowly Jesus to a perishing world. One might almost hear hell ringing with laughter at the proposal to employ such men in the recovery of the world to God. But the foolishness of God is wiser than man.

They that exercise authority are called benefactors. (25.) The word for benefactors is Evergetes, the allusion being to the Ptolemies called by that name. The disciples knew that their mission was to be one of beneficence, but they wanted to be invested with great earthly power and to manifest beneficence on a magnificent scale. Their ideas were amazingly carnal. Or let us say they were out in their calculation of time. They thought their probation was now about to close. They had followed Christ in his humiliation, through evil report and good report, had confessed his name before men, had borne their cross after him, and now (they thought) the time was come for glory and reward.

I am among you as he that serveth. (27.) Man's greatness is to sit and be waited upon, to put off work and degradation upon others; but Christ's greatness is in serving. After all this explicitness in precept and example, it may well seem strange that man's notion of the matter should maintain its ground, and that there should be church dignities, with large emoluments, and exalted titles, regarded and sought after as though they really conferred honour; whereas, the honour that Christ sanctions belongs to such as most truly serve the church, giving it the best example of self-denial, meekness, and disregard of the things on which the hearts of men are generally set.

[In 1859 and 1860 we published a series of Meditations on John xiii.—xvii., the five chapters embodying the conversation of our Lord with his disciples in the upper chamber where they ate the passover, and on the way thence to the garden of Gethsemane, the evening before his crucifixion. This series occupied about a year and a half of the *Bombay Guardian*. These chapters we accordingly do not take up in our present itineration of the Scriptures. Another journey through this holy land we made between October 4th, 1862, and March 19th, 1864, when we followed the *via sacra* of Christ's sufferings, beginning with his arrest, Matt. xxvii. 47, and going with him to the cross and the sepulchre, beholding his resurrection and ascension, and halting not until we saw the church of Christ in the blessed condition described in Acts ii. 44, 45. It is unnecessary therefore to pursue our investigations

concerning What is Truth in this already-traversed field. We shall have but little to detain us in this region; that is to say, as regards this particular series on which we are engaged; in a most important sense, this region is none other than that blessed land of Beulah where the Christian ever delights to linger and where even the hosts of heaven gladly pitch their camp. Happily, all Scripture is the testimony of Jesus, and the writings of the apostles are full of the Gospel.]

I will smite the Shepherd and the sheep shall be scattered. (MARK xiv. 27.) One would think that Jesus was taking the most effectual way to hinder the fulfilment of the prophecy, by telling them so very plainly what was about to be. During all the conversation of this evening he addressed them in language the best adapted to put them on their guard and prepare them and arm them against the impending trial, so that nothing might come to pass but what they were expecting. It was not in the power of language to express the thing more clearly. Yet the prophecies were fulfilled; they were offended, stumbled, shocked, disheartened, when they saw him seized; they forsook him; Peter denied him. So true it is than an event of which experience can tell us nothing, cannot be communicated to us by another; it must come into the region of fact and experience and then (even then with difficulty) it will demonstrate itself to us. Christ delivered into the hands of his enemies, was Christ ceasing to be himself; and they could not conceive of Christ ceasing to be himself, abnegating his power and liberty, and letting the very cause with which he had been waging a three years' conflict, get the triumph and destroy what faith in Him existed in all the land. We need not blame them, for there is not one of us who would not have had the same difficulty, and the stronger our faith in Christ the greater would be the difficulty. And so with regard to the coming day of the Lord; many things will then occur of which we have not now the remotest conception, but when once they are matters of fact and experience, we shall find that they were distinctly exhibited in the Scriptures.

But after I am risen again, I will go before you into Galilee. (MATT. xxvi. 32.) This was said probably to disabuse their minds of the idea that he would set up his personal reign at Jerusalem. By far the larger number of true believers were in Galilee, and Jesus was more concerned to strengthen their feeble faith, than to do wonders at Jerusalem.

I will never be offended. (33.) Peter could not dream that Jesus would cease to be himself, that he would allow his enemies to have their way, and surrender his more than angelic power and wisdom and majesty into the hands of wicked men, and thus destroy all the effect of all that he had been doing these years. Doubtless he was prepared to die for Jesus if only Jesus would remain true to himself, maintain inviolate that superiority to all men which properly belonged to him. It was as though a great commander who had hitherto triumphed in every field of battle, and whom officers and soldiers were prepared to follow to a field where the enemy had brought up all their forces to stake their fortunes upon one final effort, should no sooner appear in sight of the enemy than he should hasten to constitute himself their prisoner; this spectacle would at once take the heart out of all his army and scatter them like sheep. True faith would have forbidden Peter to doubt any word of Jesus, required him rather to doubt all that his own experience had ever told him; but that true faith he could not have till Jesus had been to Calvary and risen again.

Satan hath desired to have you, that he may sift you as wheat. (LUKE xxii. 31.) Though addressing Simon by name, he uses the plural; they were all to be sifted, though he the more severely. Satan's desire was manifest in the asseverations of Peter and the rest. When a man is strong in self-confidence, Satan is not far off; he is rapidly advancing an unsuspected mine.

I have prayed for thee, that thy faith fail not. (32.) Why specially for Peter? Because Peter was standing on a higher precipice and his fall would be the more terrible. Only to think that this little company were the instrumentality with which he was to operate upon all this world of ours; a chain of twelve links by which he was to draw it up to heaven; and lo, at the critical moment what appalling flaws and brittlenesses reveal themselves in these links. Doubtless the agony of the garden was chiefly in relation to this matter.

When thou art converted. (32.) After his fall, if Peter had had nothing but his former conversion to look to, to rely upon, to get hope from, he would have been irremediably miserable. Here was a precious word. There was another conversion for him. Divine grace had resources altogether surpassing what he had as yet known.

Strengthen thy brethren. (32.) Peter was to understand, when recovered, that it was partly for the sake of others that he had been suffered so to fall, that his experience might be made profitable to his brethren then and to multitudes since, who should take note of the precipice that he had so heedlessly approached. David and Peter have each been the salvation of a great host, under the two dispensations.

INDIA'S GREAT WANT.

There is a remarkable correspondence between the kingdoms of nature and grace, and it is well for Christians to note the resemblance. The same Divine hand which made the heavens and the earth, the same unerring wisdom which gave laws to the universe and guides them in their working, originated, and wrought out the scheme of redemption. It is but natural, then, to expect similar plans and similar laws in nature and grace. So we find that law and order reign as supreme in the spiritual as in the material world. Hence in the Bible the spiritual is, over and over again, illustrated by the material. The Scriptures speak of times of refreshing from the presence of the Lord. There is the night of weeping, and the morning of joy. Christ is the sun of righteousness. The wise are likened to the brightness of the firmament, and they that turn many to righteousness to the stars. Our Lord also, to express the intimate relation of his people to himself, uses the illustration of the vine "I am the vine, ye are the branches." Rain and dew are also metaphorically employed to illustrate the vivifying and refreshing influences of the Spirit on God's people. The communion of the saints is "as the due that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." The Lord promises refreshment, revival, and growth to Israel under the similitude of dew, "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon." Rain is employed figuratively to express great spiritual blessing. In India, where the timely supply of rain is life, and the absence of the precious fluid is death, we can appreciate this figure perhaps better than Christians in Western lands, where the water-supply is always abundant. We look upon the brown, arid, and fruitless fields; we see the earth beneath as iron and the heavens above as brass; the fierce rays of the sun burn up every green thing; and we know that the husbandman may plough and sow, but without the precious rain to fructify, his work is in vain. We know also that unless the thirsty earth is watered by the rains of heaven, death and desolation must be the result. How suitable is this simile to the operation of God's word in the kingdom of grace, "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The heart of man is barren, bare, dry, and unfruitful. There is no greenness, there are no flowers, there is no fruit. Spiritual death is there. But the seed of the word is sown, and the Spirit descends, "as showers that water the earth," the word takes root and bears fruit, and the spiritual waste becomes the garden of the Lord. Just as necessary as is rain for the parched earth to make it fruitful and beautiful, so is the Spirit needed to renovate and fructify the church, and to change the arid barren heart of the unconverted into spiritual beauty and fertility.

Christianity during the 1st century made remarkable progress, because the preachers of the Cross were filled with the Holy Ghost. The effusion of the Holy Spirit on the day of Pentecost gave Christianity an impetus that the world could not contend against. Scourgings, imprisonment, and death but increased its powers. The very great extension of the Christian faith, at the beginning of the ministry of the Apostles, must be attributed, not to their power of working miracles, but to the Spirit dwelling in them. If we compare the powerful ministry of the apostles, and the large results of their preaching, with the present progress of Christianity in India, it is like comparing the rainy season with the parched unfruitful summer. The few hot-house plants which have been nurtured and trained, under the modern means of evangelization, are puny and delicate, when compared with the thriving healthy shoots produced, under the outpouring of the Holy Spirit, in the days of the Apostles.

Is there any reason why we should not have the Spirit poured out in India now as He was in apostolic times, and as he has been shed on European and American Churches? There is no reason why we should not expect a work, similar to that in Jerusalem, on Pentecost, and to awakenings and revivals in modern times. If we are straitened, we are straitened in ourselves, not in God. "Prove me now herewith, saith the Lord of Hosts; if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." We are living in the last days, in the times of the Spirit's dispensation, and yet we seem to be living without that spiritual blessing which this dispensation ought to, and is calculated to, confer on us. Where is the fault? It seems to us that it is this, "We have not because we ask not; we ask, and receive not, because we ask amiss."

The great want of the Church in India, is the Holy Spirit. The gospel may be proclaimed in all earnestness, and faithfulness, clearly and fully, but without the Spirit's power it falls dead on the hearers. The Spirit must carry home the arrows of conviction to the hearts of the king's enemies, before they become obedient servants of the Prince of life. Under the Spirit's life-giving influence, sleeping Christians are aroused to activity. Filled with the Holy Ghost they become true warriors in the good fight, supports to the church, and blessings to the world. It is when the ministers of the gospel are filled with the Holy Ghost, as Peter was, that faith and charity and holiness in the church increase, and unto the church are added daily such as shall be saved.

There is great need for the Spirit to be poured out on India. The Native Church requires quickening and reviving. Missionaries, evangelists, and colporteurs need the Spirit, to sustain them in their work, and make it powerful. The world requires the Spirit, to bring home to the natural heart, in convicting power, the gospel of the grace of God. The need is great, as the bickerings, quarrels, and caste-pride among Christians testify. The need is great, as the labours of missionaries in schools, bazaars, &c., testify. The need is great, in order that the Scriptures and religious tracts may take effect on the hearts and consciences of their readers. How then is the Spirit to be obtained? We know of only one way. The disciples, after our Lord's resurrection and ascension were *instant in prayer*, and the result was the outpouring of the Holy Spirit. Whilst we look for the Spirit let us not forget that our duty is to beseech the Lord in earnest and believing supplications for the precious gift. If we inquire into the history of any religious revival or awakening in modern times, we will find that it was preceded, and accompanied by earnest, believing prayer. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And we will also find, that just in proportion as the churches declined in prayerfulness, so deadness and formality crept over them.

To supply the great need of India a pressing duty lies at the door of every Christian man and woman in it, viz. importunate, and continued prayer for the outpouring of the Holy Spirit. If the church is to grow, and flourish, to bloom and bear fruit, we must seek the refreshing showers of the Spirit. The Church requires watering as much as the earth. What a cry there would have been throughout India had the Lord not sent, this reason, rain to refresh and fructify the ground, and provide the food that perisheth for man and beast! Why should Christians be less anxious for the showers of God's Spirit to supply the spiritually famine-stricken inhabitants of India with the bread of life? Do we realize our duty? Have we faith? Do we really believe in the Spirit's power and work? If we do, let us arouse ourselves from our lethargy, and cry mightily, and cease not "until the Spirit be poured upon us from on high, and

the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

B. T.

Epitome of News.

Saturday, September 16, 1871.

—It has been decided to close Port Canning, and to withdraw all harbour establishments from the Mutlah except the outer lightship. Port Canning seems to have been the Back Bay of Calcutta.

—The *Pioneer* publishes the finding and judgment of the officiating Sessions Judge of Mynpoorie, in the case of Crown *vs.* Bulwunt Singh *alias* Lal Sahib. The prisoner, who is the son of Juswunt Rao, the Rajah of the Etawah district, and himself a leading member of the local native society, was charged with having caused the death of a man by hanging him up naked by his heels to a tree and flogging him while in that position. The man's wife was tortured in the same way, but survived the suspension and flogging. The case was clearly proved against the prisoner, and he was accordingly found guilty of culpable homicide and voluntarily causing grievous hurt, being sentenced for the first offence to ten years' rigorous imprisonment, and for the second to three years' rigorous imprisonment, and a fine of Rs. 3,000, the second sentence to take effect after the expiry of the first.

—The poor are still (August 28th) in a miserable condition in the streets of Bushire. About four or five are said to die every day from starvation.

—It is reported that cholera prevails in the Oman Ports, especially in Ras-ul-Khyma, where seventy deaths per diem has been the maximum number. Cholera is now on the decrease.

Monday, September 18.

—The *Friend of India* has a notice of a Mr. Goble, an American missionary in Japan: "He says 'we were just beginning to feel at home in this strange land and making good progress in our studies when the news of the breaking out of the great Civil War came to us, and then we had a letter from our secretary stating that the receipts of the society were likely to be so much curtailed by the war that they would be compelled to recall us from Japan.' Mr. Goble and his wife, however, were not made of returnable stuff. Go home? Not he. He had come there to do the Lord's work and he would trust to the Lord for support. He went to work like a man at whatever his hand found to do to earn his living. He mended shoes, managed to get a small piece of land, engaged in house building, and built a house for himself. Finally, with some little help from home, they had a 'property of their own, free from debt.' This, however, was not missionary work, and Mr. Goble was resolved to be a missionary or nothing. While he was mending shoes he had a Chinese translator sitting beside him reading translations into the Japanese from the Chinese. In this way, during one summer, they translated the Gospel of Matthew three times. At this time troubles began to fall thickly upon Mr. Goble. He lost a child. His wife began to be very ill. His house was found to be on malarious ground, and he was compelled to build a new one; and then the misfortunes of short funds, bad workmanship in his house, and other distresses fell upon him. In a little time his wife recovered, and reopened a Japanese school which she had previously been teaching. But she had eventually to give it up and return to America with her children. Here we come to the subject of Mr. Goble's appeal. He has made himself a little room for printing and type casting, and over it he has another room in which he eats, sleeps and studies. While he was providing all this he often went to bed, he says, not knowing where he was to find a breakfast for his family in the morning. He had been hard at work translating, but hardly knowing how to print what he translated, when all at once it came to him that the English Society was willing and indeed anxious to help him."

A press with type, and £100 have been sent him by the Bible Translation Society.

—The Shanghai cable has been repaired.

—The Moulvie mutineer, of whom we spoke in our last, was, it appears, arrested July 5th by the Bombay Police, though they had no idea then that he had figured in the mutinies. They arrested him on the ground of his having been preaching sedition, on information furnished by the Nawab of Sucheen. He was despatched to Allahabad by rail on Thursday, heavily ironed, in the custody of Mr. Bailey, Superintendent of Police.

—*Times of India*: "The Director of Public Instruction has purchased the copyright of a standard Gujarati work entitled "The Narma Gadhya," that is, the prose writings of Kavi Narmadashunkar Lallshunkar, for the sum of Rs. 2,000.

—Fall of rain in the Fort up to Saturday, 39 inches; in Byculla, 45.

—*Star of India*: "The Government does not intend to pay off any portion of the 5 per cent. loan in hard cash. The fact is, it cannot do so. The holders of the bonds are to receive 4½ per cent. per annum up to 1879, and after that year 4 per cent. only, but a guarantee is given that no offer will be made to pay off any portion of the loan before the year 1882. These are terms as advantageous as the holders could expect.

—*Lucknow Witness*: "Two interesting conversions occurred last month at Sreenagger in Gurhwal, where the Rev. Mr. Taylor spent two days, preaching in English, with Rev. H. Mansell interpreting in Hindee. At the close of one sermon Mr. Taylor invited any persons who wished to be instructed and prayed with to come forward to a seat designated for that purpose. Two men came, one a Hindoo devotee, and the other a carpenter. Both seemed sincerely penitent, and both professed to find peace by believing in Jesus. They broke their caste by cutting off the tuft of hair worn on their crowns, and were baptized in the name of Him whom they had found. Thus far the reports from them are favourable, but we cannot but feel a keen solicitude for them. They have many trials to meet, and the devotee is persecuted and abused in most orthodox fashion."

—The Italian journals speak of a dreadful calamity that took place some days back at Bolana, in the Neapolitan district of Massa-Carara. The population had been celebrating the *fête* of the Madonna, and after a mid-day repast were returning to their homes when, at about two o'clock, a violent thunderstorm broke out and forced a considerable number to take refuge in the church. Very soon after the electric fluid demolished the cross of the steeple, and then descending reached the altar and finally disappeared, but not till after a fearful ravage. No less than four persons were killed outright and twenty-eight others seriously injured.

—American paper: "The hopes of Pius IX. are now suspended on the possibility of a miracle. In a recent allocution he piteously bewailed the failure of the Catholic secular powers to do anything for the restoration of his temporal domain, and said: 'I repeat it, all is lost, and only a miracle can save us. Turn, then, to the Almighty, and seek this interposition from Him.' The faith of miracles is not to be despised, seeing that, on proper occasion, it 'can say unto this mountain, remove hence to yonder place; and it shall remove.' But we must remind the Pope, that Paul wrote: 'Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.' We advise him to drop miraculous faith, for the present, and occupy himself with the more important virtue of love. He must learn to love his Italian 'enemies,' and especially his worthy Protestant brethren, who now have no warm place in his affection. It is a truly sorrowful sight to see this old man, who thinks himself to be the infallible head of the Christian church, and the successor of Peter, wringing his hands over the loss of a temporal authority which Peter never had or desired, and which has been a curse to the Roman Church for ten centuries."

Tuesday, September 19.

—*Times of India*: "The City of Paris is about to borrow 350 millions of francs (fourteen crores of rupees), and if Bombay capitalists will furnish part of that sum in rupees, they will have a chance of doing so on terms that the Comptoir D'Escompte will announce to-morrow."

—A correspondent of the same complains that new liquor-shops are being established in Colaba.

—Mr. W. C. Penson, Assistant General Traffic Manager of the G. I. P. Railway, obliged to proceed to England on account of ill-health, has been presented with a purse of about two hundred guineas by his Railway friends.

—*Englishman*: "A poor man, named Gosaie Dass, residing at Chattra, in the district of the Serampore police, used to work as a goldsmith and earn 4 or 5 annas daily. He could lay by nothing. You will be surprised to hear that the Assessor Sahib of this place assessed him at Rs. 27 the year. Gosaie Dass made known his inability to pay the tax in a petition. It is matter of regret that the tax was not remitted, and he was summoned according to law and fined another Rs. 27 in the Fouzdary Court. For the realization of the amount of the tax, as well as that of the fine, every thing belonging to his shop—consisting of tools and furniture—was sold at 5 P.M. on Thursday, the 2nd of Bhadru last, and the sum of Rs. 1-12 was realized!!"

Wednesday, September 20.

—*Times of India* correspondence: "Allow me to bring to the notice of the Parsee community a sad defect in their matrimonial laws. It often happens that marriages among the Parsees are contracted during the minority of the parties, that is, when they are so young as seven or eight years old. They then separate, and when they are of age they very often do not show that love to each other which ought to exist between husband and wife, and which does exist among all civilised people. As the Parsee law does not allow separation by divorce, the husband or the wife often commits suicide, or one tries to get rid of the other by foul means."

This is one of the things the Parsees have adopted from the Hindoos. In actual Parseeism there is as much Hinduism as Zoroastrianism.

—The four Kookas condemned at Umritsur for killing the butchers there, were hanged on the 15th inst. at the jail.

—A home paper says: "Bismark has taken the very strong step of dissolving the Catholic Department of the Ministry of Public Worship, and has announced that the State will not recognise excommunications in consequence of the denial of the dogma of Infallibility. That means, in other words, that the Imperial Government, instead of making things easy for the Roman rulers, will do its best to make them difficult, and as the organisation of the Government is exceedingly powerful, and the public opinion of even Catholic Germany is strongly against the dogma, the breach between the Hohenzollerns and the Papacy is likely to be a deep one, and Dr. Dollinger's movement, which Prince Bismark sedulously fosters, is probably the beginning of the most important schism in the Church since the Reformation."

—*Hobart Town Mercury*: "But one step divides the aboriginals of Tasmania from becoming an extinct race, the sole representative of the original inhabitants of this island being the old woman Lalla Rookh. She is a healthy woman, supposed to be about sixty-five years of age, and resides at Oyster Cove with Mr. and Mrs. Dandridge, with whom she has lived for the last sixteen years."

—The mail steamer which sailed for Suez yesterday afternoon took the last of this season's monsoon mails. The next mail will be despatched on Saturday, the 30th instant. But where is the monsoon?

—*Bombay Gazette* correspondence: "Not many years ago I was on the Bombay Race Course, and saw one of the Agah's horses pulled up from his gallop. The horse staggered as if he was about to drop down, when a man rushed up and took a leather nose-bag off his mouth. Inside the bag was a cloth which had been placed there, I found on inquiry, to plug up the breathing holes in the bag so as to prevent any air reaching the horse's nostrils. I asked why this was done, and was told it was to improve his wind. I determined not to subscribe any more to the races, and tried to console myself with the reflection that perhaps in the next world the author of this cruelty might find himself running about with his nostrils plugged up, and a turban or dhotee, or something of that sort, stuck in his mouth."

—*Lahore Courant*: Notwithstanding the recent outrage by a Fakeer on the person of a Government official in the execution of his office, we have neither seen nor heard of any attempt to remove the disgusting scoundrels from their accustomed haunts. Their principal place of resort under the peepul trees near the Tuxalee gate, has been considerably curtailed by the improvements instituted by Major Davies, who, unfortunately, was not allowed to remain long enough in Lahore to make other similar improvements. Another place of resort is Ruttun Chund's tank, where can be seen as choice a lot of loafing impostors as one could desire. We might ask those who ought to answer the question, why these people are allowed to carry about with them iron tongs three feet long, a weapon seemingly of a peaceful nature enough, but which in the hands of a fanatic murderously inclined, is not to be despised."

—The *Rangoon Gazette* says that the title of the Paden Woon, who is at present Ambassador from the King of Burmah to England, is "the great excellent and celebrated Governor of the Brass Pots," and that it is his duty to superintend the manufacture of the lowest description of household furniture, such as spittons, brass plates, &c.

THURSDAY, SEPTEMBER 21.

—Calcutta telegram, 20th, noon: "Chief Justice Norman was stabbed in two places by an up-country Native, supposed to be a Punjaubee, when entering the High Court this morning. One of the wounds was in the abdomen near the navel. He lies in a very precarious state.

—A sepoy of the 17th N. I. was executed at Kolapore, on the 18th instant.

—By an explosion in a firework manufactory at Madras, eight Natives lost their lives.

—There were 61 deaths from Cholera in Bagdad in the month of July.

—*Pioneer* correspondent on the N. W. frontier: "Murders are of frequent occurrence; scarcely a day goes by that two or three corpses are not brought into the station in broad daylight; men are murdered on the high road, on the house-tops, in their houses, in their courtyards; nowhere are people safe from the knife or blunderbuss of the assassin. Peshawur itself is in a chronic state of siege; cordons of sentinels are placed all round cantonments; cavalry pickets are stationed here and there, already booted and saddled, prepared to turn out at a moment's notice; police constables patrol the streets with loaded carbines and swords; European soldiers take their Sniders to church with them; no one goes to sleep without a strong guard round his house."

—7,594 distress warrants for unpaid taxes were actually executed in Bombay last year. 3,952 remain to be executed. The *Star of India* says: "It is enough to excite the poor creatures to madness. What sort of respect can those persons have for the Government which permits such a system as this to exist!"

FRIDAY, SEPTEMBER 22.

—*Times of India*, Calcutta telegram, 21st: Chief Justice Norman expired at 1-20 this morning. All Government offices, banks, merchants', tradesmen's shops closed. Business entirely suspended. Funeral at sunset to-day.

—Reuter's Telegram: Chief Justice Norman was stabbed on the steps of the Town Hall immediately after alighting from his carriage. The assassin was at once arrested but resisted violently. He appears to be a Mahomedan, but is quite unknown. He has been examined before a Magistrate and feigns madness. The motive for the deed is a complete mystery.

—*Bombay Gazette*, telegram: Chief Justice Norman was buried at five o'clock this afternoon. There was an enormous concourse of Europeans, Eurasians, and Natives. Seventeen minute guns were fired to-day as a mark of respect to the memory of the deceased gentleman. The assassination has cast a great gloom over the entire city.

—The Moolvie Liakat Ali has been lodged in prison in Allahabad. The *Times of India* says: "News of the moulvie's compulsory journey seems to have gone on in advance of the train, for all along the route the stations were crowded with persons anxious to see the man under whose orders so much innocent blood had been shed during the mutiny. At Jubbulpore, a European who in 1857, at Allahabad, effected a most marvellous escape from death at the hands of this man, identified him at a glance. The scene in the railway station at Allahabad was one, we are informed, the like of which has not occurred there for many years. Thousands of natives assembled, and when the arch-rebel made his appearance, manacled and safely guarded, they gave vent to their indignation in prolonged hootings, hissings, and groanings, which showed that they, at least, were not tainted with disaffection."

—*Times of India* correspondence: "There is a most uncomfortable state of things about Lahore and Bareilly. The natives are in a ferment without any obvious reason. At Lahore the killing of cows for food—certainly nothing new—was the original pretext for rioting. In Bareilly, the Brahmin prisoners were deprived of their sacred threads by the Doctor in charge of the jail. He has been suspended, and his superior has been sent down by the Lieut.-Governor from Nynee Tal to hold an investigation. It is doubtful whether the doctor was in any way to blame. A rebellious spirit had been shown by the convicts. Men of other castes besides Brahmins began to wear sacred threads. These threads gradually thickened into something very like ropes, which might be helpful for scaling walls!"

—Mr. Drew, S. P. G. Missionary, being at the village of Sulkea, in Bengal, obtained an insight into the way in which the census is taken in the Mofussil:—

"It appears that towards the end of the preceding week there arrived a police official from the local thannah, armed with a *purwannah*, authorizing him to take the census in that and other adjacent villages. After making the purport of his visit known to the assembled villagers, he went on to let them into the secret of the real intentions of Government. He informed them in plain outspoken phrase that the '*Kumpani*' had it in mind to levy a tax upon 'families;' and that, as a matter of course, the incidence of it would be heaviest upon the largest. He, however, gave them to understand that he was not quite so unreasonable as the '*Sircar*,' and was prepared in return for a small consideration (only a few pice), to make it easy for all in the future, by writing down the number in each family one-half less than the truth. Moreover, he could not only dispense favours, but also punishments; and therefore, in case anybody should demur to his terms, he would be compelled most reluctantly to resort to compulsory measures, such as writing up the returns fifty per cent. in excess of the exact number, and in the last resort walking the recalcitrants off to the thannah. In this way, partly by intimidation and partly by an unquestioned assumption of authority and superior knowledge, this worthy, aided and abetted by the village chowkeedar, succeeded in reaping a rich harvest from Her Majesty's hard-pressed and downtrodden liege subjects."

—Deaths last week, 279.

—A crown of gold belonging to the image of the "Virgin Mary" on Bandora Hill, has been stolen. Why did not she move her eyes, as she does in Italy, and frighten the villains away?

—*Times'* American Correspondent: "Ninety-six deaths have resulted from the *Westfield* explosion in New York, and the investigations are still going on. The boiler is shown to have been defective and worn out, while opinions differ as to the competency of the engineer. The explosion has been the theme of many eloquent discourses from pulpits, the clergy finding it an apt text on the subject of pleasure excursions on Sunday, while the practical effect of the explosion has been to diminish by one-half the number of Sunday passengers on the Staten Island ferry line, to which the steamboat *Westfield* belonged."

—*Overland Mail*, September 1: A second meeting between the Emperors of Germany and Austria is contemplated, and it is rumoured that an alliance will be formed between Germany, Austria, and Italy. This alliance is declared to be to secure the peace of Europe, and may possibly be joined by Russia.

The French Assembly has accepted a modified motion by which M. Thiers becomes President of the Republic.

Anti-Papal demonstrations at Rome produced disturbances on August 23 and 24. Shots were fired, and at least one person killed.

An attempt was made at midnight on Sunday, August 27, to blow up an obelisk at Kingstown, Ireland. The monument was uninjured.

Serious disturbances have taken place at Strasburg, on the Prussian patrol endeavouring to suppress patriotic demonstrations in the streets.

The King of the Belgians has visited the International Exhibition this week.

Another ironclad, the *Repulse*, has been stranded, and successfully relaunched. The vessel was run on a sand bank, near the Nore Light, on the morning of August 29.

On October 5 new inland letter postage rates will come into operation. The rate will be for an ounce, 1*d.*; two ounces, 1½*d.*; four ounces, 2*d.*; and ½*d.* extra for every additional two ounces up to twelve ounces.

In the week ending August 25 there were 329 deaths from Asiatic cholera at Konigsberg. Deaths from English cholera and diarrhœa in London are very numerous.

The Treasury returns from April 1 to August 26 show receipts 24,999,804*l.*, about half a million more than at the same period last year; expenditure 29,410,619*l.*

A railway collision is reported from Boston, United States; the engine exploded and the cars took fire. Twenty-four persons were killed and thirty injured.

A New York telegram reports the explosion of the boiler of the *Ocean Wave* steamer, near Mobile; seventy persons were killed or injured.

Miscellany.

—*Advance:* A returned missionary sends us the following, received from Mrs. Knapp, of Bitlis, Eastern Turkey:

We never witnessed so powerful a revival of the Lord's work before, either in this country or in America. Nearly all the members of our old congregation have chosen the Christian life. The exceptions are those who have recently commenced coming to us to hear the Word. All are influenced by it, from the grey-headed man to the little child. And those who had once borne the cross, but had grown half weary of it, clasp it more tightly again, and carry it with new joy.

Is it not enough to make us forget all the trials we have ever had in leaving friends and native land? No enjoyment of any earthly comfort could give us half the joy we experience in witnessing the power of God on these hard and sinful hearts. [The Week of Prayer from the first of January was the commencement of this great work, Mr. Knapp and the native pastor being pressed by the Spirit of the Lord to preach and labour among the church members in an unwonted manner. Such was the interest manifested that in addition to the evening and other meetings, a sunrise prayer meeting was appointed, which obtained a wonderful power and interest. These continue to the present time.]

We have often sat six and seven continuous hours in some of the meetings and then wished that the flesh would endure longer. The native pastor says: "The Lord has taken these meetings out of my hands. There is often no opportunity for me to dismiss the congregation, so many wish to speak and pray." Forty-two of these new converts have already been received into the church, and many more we trust in due time will be admitted, though we are very cautious in making these additions, that the church may be kept pure.

One of the first cases of conversion was Simon, the mason, a tall, athletic man, noble and proud in his bearing. It strengthened our faith much in the power of the Holy Spirit to see this man in agony of soul in consequence of his sins, as he arose from day to day, shaken and choked for utterance, and tried to tell us something of the warfare in his heart, and ask for prayers. One morning his appearance was changed, there was a light and joy in his countenance, that we had not seen before, but when he arose and said, "I feel a little peace in my soul to-day," we understood all. The Holy Spirit had conquered. From this time we could see progress, and though he is ignorant and has but just learned to read, yet in his remarks and prayers he expresses himself in a way so unique and original that it does us all good. One time he said, "I feel like one who has found a precious pearl, and who having wrapped it up and put it in his girdle, keeps looking and feeling to see if it is safe. I watch my mind. I look at my thoughts and I ask your prayers, that I may keep my newly-found treasure—my Saviour's love—ever in my heart. I fear lest sometime I may look for it and not find it."

Another of the first conversions was a stupid-looking, ignorant boy. He could scarcely read, and if he ever attempted to answer a question in the Sabbath school, it was sure to cause a smile all over the congregation. This boy asked for prayers, and from that time went forward in the Christian course, began to pray in meetings, to speak and exhort others, so that all were astonished to see the change wrought in him within a few days. He commenced going from house to house to read and pray with the inmates; and even infidels say, "What does this mean!" Surely nothing but the Holy Spirit could make out of that degraded, uncomely being, that noble, conscientious boy. He had stolen chickens from different neighbours, now with penitential tears he confesses his fault and gives them the price of the fowls. The change wrought in this boy seems to have been the means of bringing many others to Jesus. A monk who had spent most of his life in the monasteries, which are perched on the high mountains around Moosh and Van, but had been reading the Bible more or less for six years, hearing that there were Protestant preachers in Bitlis, stole away, and through the snow he came here on horseback. He arrived here about two weeks before this revival commenced. He was a stranger to all and we looked at

him suspiciously. He attended all our meetings, and spent the remainder of his time in reading his Bible. He also was one of the first to show signs that the Holy Spirit was trying to enlighten his heart. One morning he arose in the meeting to pray, and began, "Our Father," but could say no more, but the wail of anguish that escaped him rang through the chapel and affected all to tears. He is as simple-hearted and unsophisticated as a little child, confessing everything that he fears is evil in his heart, and asks counsel and prayers from others. We are no longer suspicious of him, but believe that he has become a sincere Christian. He has since been made a teacher in the common school for boys in the city, and not long after he took his position he arose in a meeting and thanked the people for the confidence they had placed in him, and asked them to pray that *all* the old monastic pride might be rooted out of his heart, that he might always be a humble child of God.

A young man from the mountains, rough and fearless as a Koord, came to the city a year ago. Mr. Knapp employed him to do some work for him, and at the same time commenced teaching him to read. We wondered a little at Mr. K.'s zeal and patience as he spent hour after hour over him, but he said, "Perhaps he will yet become a bright and shining light among these dark villages." By the time he had finished his work, he had become so much interested in his reading that he lingered in the city, and continued it, and now, during this awakening, we trust that he has been brought into the kingdom. You can hardly imagine our feelings to see that once lion, now lamb, stand up in the midst of our congregation to pray and thank God for having brought him to this city to teach him the wonderful way of salvation. He is anxious to carry this new gospel to his poor ignorant countrymen among the mountains, where he was accustomed from his childhood to hear such language as would make a Christian shudder, to say nothing of their lawless deeds and plunder. He says to us, "If any of you go to this people they will kill you. Send me; I am willing to bear or do anything for Him who has redeemed me."

—Rev. William Brock, D.D., an eminent Baptist minister of England, has written a letter to the *Baptist Union* of New York, in which he communicates the following highly gratifying and most valuable information:

"In one of the most elaborate judgments which our courts of equity have ever pronounced, after a course of pleadings which no court of equity has ever heard surpassed, Lord Romilly pronounced it to be 'irresistible that the principle of free or mixed communion was not a fundamental point of faith, but a practice subject to the regulation of each church or congregation. In my opinion, said his lordship, it is established that each congregation was from the earliest time at liberty to regulate its practice either according to the strict communion or the mixed communion, as it might seem best to such congregation.' 'The doctrine of communion, as I have stated, is not an essential or fundamental doctrine of the faith of Particular Baptists.' The illustrious Judge referred expressly to the several Baptist confessions of faith which were published in the seventeenth century, and he pronounced that they give no reason for the belief that baptism by immersion was held to be indispensable to the communion. He also referred to the discussions on the subject which were carried on between different ministers in 1645, and again and again afterwards; and thus he sums up the result of an examination of those discussions on strict communion: 'It must, therefore, be considered that by those persons, even when heated with the warmth of controversy, it was not held to be a doctrine of a fundamental character, or so essential as to constitute one of the necessary elements of a true and sincere Particular Baptist.' (Far enough, obviously, is our open communion from being an invention or a heresy of Robert Hall's.) Ever since the English Baptists have been gathered into churches, they have been more or less open communionists; sometimes more, sometime less."

Revival of Missionary Life in the Russo-Greek Church.—The New York *Spirit of Missions*, quotes the following remarkable statement of the Rev. W. Williamson, agent in China of the National Bible Society of Scotland. "The Greek Church, under the patronage of the Russian Government, has of late manifested a deep interest in the spiritual welfare of the Mongols. They have established Missions in several important localities, and are carrying them on with zeal and intelligence; and, what is most satisfactory, the views of divine truth held by the present heads of that Church are clear. Mr. Edkins, of Pekin, had lately the pleasure of perusing a recent charge issued by the Bishops of Transbaikal, and he assured me that it was worthy of being set beside many of the charges of modern Missionary Bishops. The worship of Mary and the saints was alluded to, but in a great measure ignored, and Christ Jesus was set forth as the great Mediator between God and man. And as another proof of the changed character of the hierarchy of the Greek Church in this quarter of the world, I may mention that they now use that translation of the Scriptures in the Mongolian language which was made by Messrs. Swan and Stallybrass, of the London Missionary Society, and also the school-books prepared by them previous to expulsion. Two large cases of these Scriptures have been lately purchased by the Russians, from the British and Foreign Bible Society, and forwarded to the Buriats in Pekin. Nor is this all: they have been purchasing Scriptures, and portions of Scriptures in the Manchu language, for the use of Manchu tribes on the Amoor, and have recently completed a translation of the New Testament, in Chinese, for the use of their converts among that people, and for evangelical work among the Chinese generally. But perhaps the most astonishing fact of all is that which the Archimandrite at Pekin told me two years ago, that they had now established Missions all throughout Siberia, and had Missionaries in all the important centres, such as they are, on the north of the Amoor, and in the remotest confines of Asia, both on the north and east. I know from other sources that the settlements on the Amoor and the channel of Tartary have each a priest. To avoid giving false impressions, I may say that these men are not to be compared in point of intelligence, culture, or character, to Protestant Missionaries; but it is a matter of no small joy to know that the great fundamental truths of our faith are now being disseminated in these inhospitable and remote parts of the world, in many cases by men of piety and devotion. This is the more gratifying from the fact that the Russian Government still continues intolerant of all but its own Church, and will not permit Missionaries of other communions to proceed to Russian territories. . . . We cannot despair of the ultimate triumph of Christianity, when we find that within the limits of the Russian Empire itself, and with the full sanction of the Government, Russians are preaching the Gospel in the remotest and most inaccessible parts of the world."

Extract from a letter by the Rev. John Newton, Rector of St. Mary Woolnoth, London, dated April 3rd, 1759. (Cardiphonia.)

"I endeavour to observe my Lord's commands, to call no man Master upon earth; yet I desire to own and honour the image of God wherever I find it. I dare not say I have no bigotry, for I know not myself; and remember to my shame, that formerly, when I ignorantly professed myself free from it, I was indeed overrun with it: but this I can say, I allow it not; I strive and pray against it; and thus far, by the grace of God I have attained, that I find my heart as much united to many who differ from me in some points, as to any who agree with me in all. I set no value on any doctrinal truth farther than it has a tendency to promote practical holiness. If others should think those things hindrances, which I judge to be helps in this respect, I am content they should go on in their own way, according to the light God has given them, provided they will agree with me *εν τω Επαναγκες*. If it should be asked which are the necessary things? I answer, those in which the spiritual worshippers of all ages and countries have been agreed. Those, on the contrary, are mere subordinate matters, in which the best of men, those who have been most eminent for faith, prayer, humility, and nearness to God, always have been, and still are, divided in their judgments. Upon this plan, I should think it no hard matter to draw up a form of sound words (whether dignified with the name of a creed or no, I care not), to which true believers of all sorts and sizes would unanimously subscribe. Suppose it ran something in the following manner: I believe that sin is the most hateful thing in the world: that I and all men are by nature in a state of wrath and depravity, utterly unable to sustain the penalty, or to fulfil the commands of God's holy law: and that we have no sufficiency of ourselves to think a good thought. I believe that Jesus Christ is the chief among ten thousands; that he came into the world to save the chief of sinners, by making a propitiation for sin by his death, by paying a perfect obedience to the law, in our behalf; and that he is now exalted on high, to give repentance and remission of sins to all that believe: and that he ever liveth to make intercession for us. I believe that the Holy Spirit (the gift of God through Jesus Christ) is the sure and only guide into all truth, and the common privilege of all believers: and under his influence, I believe the holy scriptures are able to make us wise unto salvation, and to furnish us thoroughly for every good work. I believe that love to God, and to man for God's sake is the essence of religion, and the fulfilling of the law; that without holiness no man shall see the Lord: that those who by a patient course in well doing, seek glory, honour, and immortality shall receive eternal life, and I believe that this reward is not of debt but of grace, even to the praise and glory of that grace, whereby he has made us accepted in the Beloved. Amen.

—While the British Association was in session in Edinburgh last month, the Rev. Professor Caird preached in the High Church a sermon on Religion and Science, from which we extract as follows:

"Nature lacked its highest interpretation, natural science its consecration, till men knew that nature was the vesture of God, and science the evolution of the infinite thought and will. It was this idea—that of the essential unity of all knowledge—on which he thought it not unappropriate to insist on such an occasion as the present. It was a sign that a science was pursued in a narrow and unphilosophic spirit when it contemned or secluded itself jealously from other departments of knowledge. The theologian could only be a weak or ill-informed one who was afraid of the results of physical investigation, or saw not that if his theology were true, all knowledge must be friendly to it. He, too, was only a superficial and unphilosophic natural philosopher who tried to flout theology from the field of science. The inquiries of both would be prosecuted with truer results and in a better spirit when they were prosecuted under the conviction that neither theology could say to science, nor science to theology—'I have no need of thee.' However, this was not always the spirit in which both inquiries were conducted. The province of the supernatural might be regarded as to be falsely exclusive of the natural, and the observer of nature might be so captivated by her material and positive certainties as to deny, if not the reality of the supernatural, at least the possibility of a *science* of the supernatural. He should submit a few remarks on the misconception on both sides, which had caused and kept up the unreal conflict between Science and Thelogy. He began with the prejudices on the side of theology. When God was so conceived of as to place Him outside of nature, the tendency would be to seek the most significant proof of His presence in interferences with her order, and to regard the assertion of the absolute uniformity of her processes as equivalent to a denial of Providence, or the exclusion of God. And there could be no question that a false jealousy had often been entertained by sincere but mistaken religionists with reference to the idea of natural law, and the ever-widening domain which science had won for it. There was a stage of mental development in which every unexplained fact or phenomenon was translated into the direct expression of a divine will and purpose. But as knowledge progressed the domain of the marvellous was driven further and further back, and innumerable effects, accounted for at first only by immediate supernatural agency, began to be traced to the operation of natural causes. Fixed sequences and relations displaced isolated facts, and law began to take the place of arbitrariness and caprice. And so, step by step, as irregularity disappeared, and science shed on nature its all-penetrating light, the darkness in which superstition lived was chased away, and its divinities were exorcised from the world. But as this process went on, it had unfortunately sometimes happened that sincere but enlightened friends of religion had exhibited that jealousy of science which only superstition had just cause to feel. The conflict on this ground between science and theology was, however, a purely imaginary one. In the observation of nature and the tracing out of her uniform sequences and laws there was, rightly viewed, nothing that led to the suppression of a higher faith, and such an influence could only be ascribed to scientific pursuits by setting up in the mind a false opposition between law and personality. Men wanted to trace a personal thought and agency, the marks of a spiritual supernatural presence, in the universe. But the unreflecting mind was apt to associate personality with mere will, and to attach to fixed

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movement, unbending order and adjustment, the notion of something mechanical, of a blind material necessity, over which it was the prerogative of a personal intelligence to assert its superiority. This notion was obviously one which deeper reflection and higher culture would tend to remove. For the more men advanced in intelligence, the more clearly did they begin to see that it was only a vulgar necessity of thought which identified personality with changefulness, and arbitrariness with sudden paroxysmal acts and special interferences. What then, he asked, to a thoughtful observer would be the kind of phenomena, the aspect of things and events, which would look most like the signs of a personal thought and will in nature? Surely those phenomena and that aspect, from which the indications of anomaly were most completely banished, and throughout which, from beginning to end, reigned calm and changeless order, unbroken sequence and continuity, the majestic presence of power and law.

On this doctrine of the unknowable, he (the Rev. Professor) would offer one or two remarks. He would ask, in the first place, whether in this assertion as to the unknowable there was not involved an obvious self-contradiction. General and sweeping assertions as to the importance of the human mind seemed to cut away their own ground, in this respect that they were themselves affected by the impotence they asserted. The examination of the mind must be conducted only by the mind, and if the instrument was limited and defective, the result of the inquiry must partake of that defectiveness. Again, did not the knowledge of a limit imply already the power to transcend it? In affirming that human science was incapable of crossing the bounds of the finite world, was it not a necessary presumption that they who so affirmed had crossed those bounds? For the affirmation must be grounded on reasons, and the reasons must be derived, in part at least, from the nature of the thing that could not be known. Thirdly, the reason alleged why human intelligence could never know God was that whatever object we knew could be known not as it was in itself, but only in relation to the faculties of the mind. Attributes, qualities, we could discern; but what lay beyond these, what things were in themselves apart from all cognitions, we did not and could not know or conceive. But God, the Absolute Being or Reality, was out of all relations, apart in His own ineffable nature from all conditions. What He was in Himself, therefore, we could never know, and our science of Him was only a make-believe science, a substitution of shadows and figments for realities. But this (urged Dr. Caird) was either to beg the whole question whether God was out of relation to thought, or it was to degrade Him under the name of Absolute, while pretending to exalt him. Lastly, he would add that the real attraction of this notion of an unknowable God, to those eminent thinkers to whom it represented the highest object of veneration, seemed to be this, that they tacitly substituted for the unknowable the *unexplored*—the realm of the unexplored secrets of the universe. The grandeur that surrounded the thought of the Absolute, the reality behind all appearances, arose from this—not that it was something utterly inconceivable and unthinkable, but that it was conceived and thought of as the *region of knowledge yet unmastered*, and in which were contained the untold explanations of all things. It was this view alone which explained how men, whose whole life was a life of thought—whose superiority to other men lay in this, that they thought more and to better purpose than others—should yet venerate that from which thought was excluded, and maintain that the worship of this blank inscrutability was the highest and purest form of religion; or, in the words of the eminent writer to whom he had referred, 'that a sincere recognition of the truth that our own and all other existence is a mystery absolutely and for ever beyond our comprehension, contains more of true religion than all the dogmatical theology ever written.' Mystery indeed there must ever be in religion. To reject as incredible all that was mysterious or obscure to human intelligence, to receive nothing as true concerning God and divine things which could not be verified by processes of reasoning, would be indeed a most irrational use of reason. A God completely understood would be no God at all. But a religion all mystery was a notion still more absurd and impossible than a religion with none. If his veneration for the great source and origin of all was to be a wholesome reverence, it must be for an unknown who was yet well known; not the nameless dread with which he shrank before an abyss of darkness, but the ennobling reverence he felt for a Being who, after filling to the full all his capacities of knowledge, left him with the sense that in him there was an infinitude of truth and goodness and beauty which he had not explored. Why should he worship an unknown and unknowable God? What claim had such an object on his devotion? How could he reverse that of which he could neither affirm nor deny anything? At best, before such a phantom the fitting emotions would be blind wonder, superstitious awe, doubt, insecurity, a shrinking incertitude, rising perhaps into absolute dismay, as the inevitable hour drew near when he should fall into the hands of the unknown God."

TELEGRAPHIC NEWS.

Paris, September 14th: The National Assembly have carried the proposal for vacations from the 17th October to the 4th of December, nominating 25 members to superintend the Government.

15th: In to-day's sitting of the Assembly, the Minister for Foreign Affairs submitted a project for a convention with Germany for the immediate evacuation of six further departments against certain custom house concessions. The question will be discussed on Friday next.

New York, 15th: The Washington Agricultural Department officially estimates the American cotton crop at 3 to 3½ million bales, according to the favourableness of the remainder of the season.

Paris, 16th: The majority of the Commission charged to examine into the new Treaty with Prussia are unfavourable to the same.—Proclamations have been published at Lyons and St. Etienne, ordering the National Guards to deliver up their Arms within forty-eight hours. Tranquility, however, prevails.—The National Assembly will adjourn to-day until the 4th December, after voting the Convention with Germany for the immediate evacuation of the Department of Aisne, Aube, Cote d'Or, Jura, Doubs, and Haute Saone, and a reduction of the army of occupation to 50,000 men.—The King of Spain has met with a most enthusiastic reception on his tour.—The Bishop of Calcutta has applied for the appointment of three additional Bishops in his diocese without any expense to Government.—It is reported that the India Office is considering a scheme for the settlement of the bonus compensation question, similar to that provided by the Army Regulation Bill for the Line Regiments.

Prague, 16th: The German Members of the Chamber were absent from yesterday's sitting on account of an Imperial decree insisting on the prerogatives of the Germans to protest against the illegal votes of the Chambers (*sic*).

Paris, 17th: The Committee of the National Assembly have adopted the Treaty between France and Germany with slight changes, which have been accepted by the Government, and confirmed by the Assembly, after a long discussion, by 533 against 31.

London, 18th: Austria has notified her intention to send circulars to her Ambassadors giving them the result of the late meetings at Gastein and Salzburg.—It is announced that the German Plenipotentiaries refuse to ratify the Commercial Treaty with Alsace and Lorraine, in consequence of the modifications which have been introduced by the National Assembly.—The autumn campaign in Berkshire commenced on Saturday. The second division, under the command of General Sir C. W. D. Staveley, and the third, under General Carey, attacked the first division, under Sir James Hope Grant, who was occupying the Hog's Rock and defending London. The Duke of Cambridge awarded the strategic victory to Sir James Hope Grant. Numerous complaints have been made against the Control Department.—The Mont Cenis Railway through the Tunnel has been successfully opened for traffic.—The harvest in England has been completed; the yield of wheat is estimated at 15 per cent. below the average.—The *Iron Duke*, the flag-ship of Admiral Shadwell, has sailed for China *vid* the Suez Canal.—The Indian Council have given notice to redeem the 5 per cent. Loan of 1856 and 1857. Holders may exchange into a new Loan bearing 4½ per cent. interest for seven years. It will afterwards bear 4 per cent. interest.

Paris, 19th: It is asserted that an understanding exists between M. Thiers and Count Arnim on all the essential points of the Treaty voted on Saturday last.—The whole of the Forts will be officially surrendered on the 20th instant, and the evacuation of the four departments adjacent to Paris will terminate on the 25th.

London, 19th: Advices from Vienna state that a ministerial crisis is imminent.—Count Lingenan is to proceed to St. Petersburg as Ambassador Extraordinary to the Russian Court.—A Russian squadron has arrived at Falmouth *en route* for new York.—The Military manœuvres in Berkshire were resumed yesterday. Generals Staveley and Carey again attacked Sir Hope Grant, who was outflanked and retreated towards Chobham. The correspondents of the Press criticise the execution of the various manœuvres.

Berlin, 21st: Serious difficulties have arisen in consequence of the modifications introduced by the National Assembly into the Commercial Treaty between France and Germany. Paris advices however state that the modifications may cause some delay in the conclusion of the Treaty, but that no serious difficulty has arisen, and that the matter may be soon arranged.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khedive, 22nd:*

From Brindisi.—Mr. W. G. Probyn; Hon. R. Bourke, R.P.; Earl Donoughmore; Mr. J. Bickel; Mr. J. C. Maudy; Mr. Fuchs; Mr. H. Buger; Mr. R. T. Dutt; Mr. Goopta; Mr. Banerjee; Mr. and Mrs. Lewis and Child.

From Southampton.—Mr. H. W. Barker; Mr. Paul, R.N.; Miss A. G. Fergusson; Capt. Haig; Mr. G. Field; Col. Sandwith; Mrs. Gully and 2 children; Mr. J. Harris; Mr. J. Luke; Miss Hitchcock; Mrs. J. Smith; Mrs. Strickland and 2 children, and an infant; Mr. Guthrie; Mrs. Montgomery; Mr. and Mrs. Patterson and child; Mrs. Seagim and child; Deputy Inspector-General of Hospitals, Rose; Mr. A. Caird; Mr. A. McIntyre; Mr. J. Farquharson; Mr. J. Reid; Mr. J. McKenzie; Mr. J. Brown.

From Suez.—Mr. C. Fleming; Mrs. Maloney.

PASSENGERS SAILED.

Per P. and O. Str. *Indus, 19th:*

From Brindisi.—Mr. W. Glynn; Major and Mrs. Harpur and child; Mr. W. C. Penson; Mr. J. P. Green; Mr. H. A. W. Bishop; Mr. Mc Mind; Mr. H. D. Freck; Mr. D. Anderson; Mrs. R. K. Johnson; Mr. A. Shanks; Captain Fraser; and Mrs. Tytler.

For Southampton.—Mr. Teach; Mrs. Palmer; the two Misses Palmer, and female servant; Dr. T. Murray; Mr. H. Drider; Mr. Miall; Mr. Tute; and Mrs. Rogers.

DOMESTIC OCCURRENCES.

DEATHS.

CRITCHELL—Sept. 10th, E. R. Critchell, Esq., Gujarat Revenue Survey, after a short illness.

COEN—Sept. 18th, at Mazagon, Mary Jane, the wife of Mr. W. J. Coen, aged 22 years.

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